

with sound understanding,
 conferring happiness,
 and sustaining (us) through life.

10. GoTAMA₅ desirous of wealth,
 offers, to the
 sharp-flaming AGNI, pure prayers and
 praises.

11. May he, Aean, who annoys, *us*,
 whether nigh
 or afar, perish; and do thou be, to us,
 (propitious)
 for our advancement.

12. The thousand-eyed,* all-
 beholding Aasi
 drives away the *Rdkshasas*; and,
 (praised, by ns?)
 with holy hymns, he (the invoker of
 the gods,) celebrates their praise.

SUETA. YIL (LXXX.)

The *Rlshi* is GOTAHA, as before; but the deity is

INDEA: the

metre is *Pa-nkti*.

1. Mighty wielder of the thunderbolt,
 when the
 priest^b had thus exalted thee (by
 praise)? and the
 exhilarating *Soma* juice (had been
 drunk), thou
 didst expel, by thy vigour, Am from
 the earth,-
 manifesting thine own sovereignty.^c

2, That exceedingly exhilarating
Soma juice,

^a The literal rendering of the epithet of the test,
tSdhasraksha,

which identifies *Agni* with *Indra*; but *Say ana*
 interprets it, having
 ecrantless flames,—aBankhijdtajwdla.

^b The *Brahma*, which the Scholiast interprets
Erahmana.

^c The burden of this and of all the other stanzas

of this hymn,
is *arclmnn anu sward/yam*. The first term usually
implies wor-
shipping, honouring; but the Commentator gives, as
its equivalent,
prakafayan : swa&ya swdmiiwamgralcafaayan,—
making nianifest his
own mastership or supremacy.